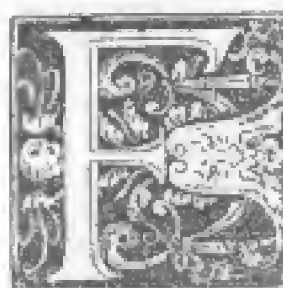


# The Argument vpon the latter Epistle vnto Tymothee by Erasmus of Rotterdame

Fol. xix



Erasmuche as to the former Epistle, Paule put Tymothee beyng at Ephesus, in hope of his comming agayne vnto him, & could not perfourme it bicause he was holde in bondes at Rome, he confirmeth him with lettres, that he be not discouraged with stoymes of persecutions, but after his example to prepare his mynde vnto martirdō: For there are perilous times at hande (if he) by reason of some, that vnder pretence of godlynes, turne true godlynes by hde downe, and so prate boastynglye of them selues, as though the Christian Religion consisted in wordes, and not rather in purenesse of herte. Than tellyng that the daye of his death draweth nere, and that the moste part haue now forsaken him, he byddeth Tymothee and Marcus to come to Rome speedely vnto him. This Epistle he wrote at Rome, whan he was esteemes attaigned at Neros batte.

Thus endeth that argument.

## The paraphrase of Erasmus vpon the seconde Epistle of S. Paule to Tymothee.

### The first Chapter:

Paule an Apostle of Iesu Christ, by the will of God, accordyng to the promys of lyfe which is in Christ Iesu. So Tymothee hys beloued sonne. Grace, mercie and peace, from God the father, and from Iesu Christ our Loide. I thanke god, whom I serue wth myne elders with pure conscience, that without any ceaspnge I make mention of the in my prayers nyght and day, bespyng to se the, mynde full of thy reuerence: so that I am filled of hope, when I call to remembrance the vnspeied sayth that is in thee, which dwelleth in thy graun demeriter Loye, and in thy mother Sanctite: and I am assured that it dwelleth in the also.

The tōp of



Paule an Embassadour of Iesu Christ, called therunto by the will of God the father, to declare howe greate the felicitie of the lyfe to come is, whiche he promisseth vnto vs by his sonne Iesus Christe, that we should not care much for the losse of this life: To Tymothee my dearebeloued sonne, grace, mercie, and peace from God the father and from Iesus Christ our Loide. I thanke God, whose seruante I begonne not of a late tyme to be, but kepte his religion after the traditions of myne elders continually with an vpright and a pure conscience, and doe kepe still: For I serue all one God now beyng a chrystian, & I lately serued beyng a Jewe, though after an other sort, throughe

DDDDA

whol

## The paraphrase of Erasmus vpon the seconde Epistle

whose goodnes we chaunced vpon such a man as thou arte, in that thou solowest the exāple of me in sincere preaching of the gholpelles doctrine, so as for thine owne deserte I can no lesse hartely loue thee than mine owne very sonne: in so muche that I can not forget thee euen when thou arte absent. For in my prayers night and daye wherewith I am accustomed to call vpon God, and to commend vnto him suche as I tenderly loue, thou comest alwayes in my mynde, and I am very muche desirous to see thee, especially as often as I remember thy teares, that thou sheddest at my departing, as mooste plentifull wānes of thine affection and mutuall loue towardes me. By reason wherof I am fylled all together full of toye, when it cometh to my mynde, howe papelye thou resemblest me in the sinceritie of fapthe, as a naturall sonne his father. And lyke as þ integritye of religiō was in me (as it were) by enheritaunce, euen so this sinceritie of fapth seemeth to be geuen to the by the handes of thine elders. For it dwelt stedfastly fyrst in thy Grādmother Lois, thā after by a by in thy mother Cunica: & I doubt not but þ wilt become accordingly like a newe to so right a religious grādmother & a sonne to so right a good mother, seing þ hast ben more desirous to be like to the, thā to thy kynred of thy fathrs syde.

The text.

Wherefore I wāne the, that thou stire vp the gifte of god which is in the, by the putting on of mine handes. For god hath not geuen to vs the spirite of feare: but of power, & of loue, & of sobrienes. Be not thou therefore ashamed of the testimony of our lord, neither be ashamed of me, which am his prisoner: but suffer thou aduersitie with the gholpell, accordyng to the power of god, which saued vs, and called vs with an holy calling, not accordyng to our dedes, but accordyng to his owne purpōse and grace, which was geuen vs through Christ Iesu (before the worlde began) but is nowe declared openly by þ appearing of our sauiour Iesus Christ, which hath put awaye death, & hath broughte lyfe and immortallitie vnto lyght: through the gospel, wherunto I am appointed a preacher and Apostle, and a teacher of the Gentiles: for the which cause I also suffer these thinges. Wherefore, I am not ashamed, nor I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to his keepinge, agaynst scap. These thinges I remember the of, so as thou mayest be of þ better courage both by the example of vs and of thine elders, to stire vp by thine industrye & diligence the gifte of God (which thou receyvest by the laying on of mine handes) when thou wast ordained a Bishop) and boldly and without shyngynge to accomplyshe the office committed vnto thee, & feare not any mens bakynge, nor the rageing crueltie of persecutours. It is the propretie of Jewes, to be ashamed of those thinges, that this present life occasioneth, but vnto vs whiche through beleuing of the gholpell are made the children of God, he hath geuen a fether other maner spirite, not to make vs ashamed & discouraged for feare & distrust, but through an assured trust of innocēcie & hope of þ promised immortalitye to be bolde & lusty, & through loue to be free & full of courage, euē as loue both trusteth altogether vpon gods succour & shrinketh not for his neighbours sake to abyde daungier. Finally a spirite þ suffreth not vs to be disturbed in our mynd, but causeth vs alwaies to perseuer to thende with a whole & a perfect ready herte. Forasmuch thā as þ hast receyued this spirit, let forth his power & declare stoutely the thyng þ thou hast. Be not ashamed of thy profession, wherby þ preacheest the crosse & death of our lord Iesu Christ, nor be ashamed to be a disciple of his Apostle, though I am laden w these bondes. There is nothing more glorious thā the crosse of Christ þ gaue saluatiō to þ world, þ brake the deviles stramme. þ hath obtained vs immortalitye. Christes crosse is our glorye. These cheanes, þ I willingly suffer for þ gholpelles busines sake, are not to my daunder but to my glorie rather. Therefore refuse not to suffer those thynges that Christ suffered, and that I suffer for hys sake.

But be



But be thou ready also to come into the fellowshippe of afflictions, that are layed vpon vs for the ghospell of Christe. What so euer chaunceth, there is no cause why we shoulde be astrayed, for the matter is not done by our strengthes, but by the succour of God. We are feble in dede, but he is myghty; whiche, whan we were lost, saued vs by the death of hys sonne, hauinge done awaye the trespasses of oure former conuersation: and hath called vs vnto holynes not for any merites of ours, but beyng enforced by hys owne will, and free goodnes that he bestowed vpon vs, not vpon any late aduilement, but from euertlastyng, and before all tyme, afore the makynge of thys worlde, it was decreed of him to geue these thynges vnto vs by his sonne Iesus Christ. The matter is no newes to him, but that thing that was alwayes in the secret of his mynde, he hath lately declared to the worlde, by the conuynge of our sauiour Iesu Christe, who hauing receyued a bodie subiecte to death, hath dispatched awaye death by the crosse: and by hys resurrection hath opened lyfe and immortalite throughe the preachynge of the ghospell, whiche promptly lyke rewardes vnto them that folowe the example of Christes crosse. Thys ghospell preachynge is committed vnto me as the Apostle and teacher of the Gentiles, to the intent they maye learne by me, that not onely the Jewes are called to this gyfte of God, but also all mankynde vntuersallye. Forasmuche than as I am tryed in chernes for the ghospelles sake, I am not onely nothing ashamed of thys affliction, but also I esteeme it for a pite greate gloyre vnto me. To suffre for naughtye dedes, doyng it is a reproche, but to be afflicted for the gloyre of Christe it is excellent. This sturmye tyme doeth feare me nothing at all. For althoughe I am weake, yet I knowe and am assured, that he, whom I haue put my saythfull trust in, is hable ynoughe to kepe vnto the uttermost dape, the thing that I haue committed to his fidelitie. Throughe his ayde bothe the gospels busses and my saluation, and also the prosperitie of the christian flocke is in sauegarde. And albeit anye thyng here in thys worlde seme to perishe for a tyme, yet whan that dape shall come, in the whiche he shall expresse his myghtie power vnto the worlde, he shall restore it wyth greate gayne. I haue layed my life and my healthe in his handes, and he hath put me in truste to dispence the doctrine of the ghospell. In case I shall be a trulpe sayth keper, he wyll not fayle my trust.

Be that thou haue the ensample of the holme moyses, which thou hast heard of me with sayth & loue that is in Christ Iesu. That good thing, which was committed to thy keeping, hold fast through the holy gost, which dwelleth in vs. Whis thou knowest, how that all they which are in Isra, be turned to me. Of which sort are phylus and bre: mogenes. The Lord geue mercy vnto the household of Anselphorus, for he ofte refreshes me, and was not ashamed of my shame: but when he was at home, he sought me out very diligently, and founde me. The Lord graunte vnto hym, that he maye fynde meece wyth the Lord at that dape. And in howe many thynges he ministered vnto me at Ephe: sus: thou knowest very well.

The text,

The thyng that I receyued of Christe, I haue lykelike committed vnto thy fidelitie, therefore sayng thou hast the forme and example of dispensynge the ghospell and of sincere doctrine, whiche thou learnedst of me not beyng grounded of trydynge and doubtfull questions, but of sayth and charitie whiche Christ Iesus hath bothe taught and exhibited vnto vs: loke diligentlye thou kepe that, whiche is committed vnto thee.

## The paraphrase of Erasmus vpon the seconde Epistle

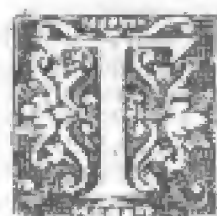
The thyng that I committed vnto thee is sincere and pure, see that it be not despoiled through thy negligence, I know that many goe aboute and shall goe aboute to corrupte the doctrine of the gospell, but loke that thou stoutely and constanlye maynteyne that, whiche thou haste taken in hande, through the helpe of the gospellike spirit that dwelleth in vs: By whose ayde we shal be able easylie to continue and also to put to flyght what so euer daungiers shall fall. And those that wante that spirite are stayed with the stoyne of displeasures: a geue ouer the gospels busines. For I suppose it is not vnknoen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsooke me, and inasmuche as they were with me but with faine holowe hartes, by and by through the occasion their countrefaite gospellinge begonne to appere, and they begonne also at Rome to geue me ouer. And among other there was Phygellus and Hermogenes, I will not vtter all their names. But as for them both their names euen by the sounde of the wordes declare them inconstaunt. The forther hath he his name of his rennyng awaye, and the other of subtilty. Mercurie. It is not my parte to wishe them that they haue deserued. But this it standeth me in hande to praye for, that God the rewarder of wel done dedes, whose pleasure is to recken it doone to him selfe, what so euer is bestowed vpon his seruantes, blesse Onesiphorus householde. For he hath oftentimes other wayes bothe comforted and refreshed me in these boote afflictions, and euen at that tyme was not ashamed of my bondes, perceauinge that it is a glorious thyng to be afflicted for Christes sake, nor was any thyng affrayed to be in the same perill with me, by reason of the gospelles promysse: but whan he was at Rome, he dyd not onely not refuse to sprake with me whan I was in prison, but also with greates diligence soughte me and woulde not rest till he had founde me. And dede he founde matier to exercise mercie: the Lorde Iesus graunte him, that he maye likewyse fynde mercie with him in that daye, wherin euerye one shalbe rewarded accordyng to their dedes, and that he may fynde God benefeciall to him, that was diligent to be beneficiall to me in myne affliction. For I wyll not here make rehersall, in howe many thynges he dyd for me at Ephesus, sayng thou knowest it better than I. And lyke as he shewed himselfe there, the same was he towards me also at Rome. For true charitie is not frayed with any stoyne of afflictions.

### The.ii. Chapter.

**The text.** Thou therefore my sonne, be strong in the grace (that is thorow Christ Iesu) and in all thynges that thou hast heard of me by many witnesses. The same aduysyt thou to captyful men, which shalbe apte to teache other also. Thou therefore suffer afflictions as a good souldier of Iesu Christ. No man that warreth, entanglerh him selfe with worldly busynesses, and that because he maye please him, which hath chosen him to be a souldier. And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. The husbandman that labourerh, must first receaue of the fruite. Conspect what I saye. The lord geue the vnderstandyng in all thynges.

Therefore accordyng





**I**herfore according to Oneliphorus example and myne take  
 thou a strong stomake vnto thee laving hold vpon the good-  
 nes of God, whiche we haue by Christe Iesus: and being pre-  
 pared and armed agaynst all periles that syncrete doctrine of  
 the ghospell, whiche I deliuered vnto thee not in hackett mu-  
 ker but openly before manye wittneses. see that thou deatelye-  
 beloued sonne, deliuer likewise by handes vnto others to be published abroad:  
 not to euery bodye at auenture, but to those that thou shalt thynke wilbe faith-  
 full ministres, and that shall appeare ayte, not only to folowe that thyng them-  
 selues that they haue receiued, but also to poynt it putely abroad vnto others.  
 Thou seest, that suche as be appoynted to the ministries of warre, see all mat-  
 ters aparte and leaue nothing vntoyought or vndone, that they maye vse their  
 feates with commendacions: And Christe hath euen his maner of warre also.  
 And he it is in to whose booke thy name is written, and to serue hym thou haste  
 taken thine othe, and he hath made the Captayne of his atures. Se therfore,  
 that as it becometh a valiaunt captayne agaynst al sorowes that fortune, thou  
 shewe thy selfe hartle and woorthy thyne Emperour Iesu Christ, whiche conty-  
 nued stedfastly in the offyce committed vnto hym euen vnto the crosse. Be not  
 careful for þe pelfe that man lyueth by in this world: Cast þe care al together vpon  
 þe emperour, be þe altogethet in this mynde, þe what he haiche comaunded the, go  
 hertely about it. It behoueth not vs to appeare those slacke in the warfare of  
 Christ, tha we see þe comen sort of souldiours be try secular warres. For which  
 of the is it, þe whan he hath once appoynted himself to the kyng or Emperours  
 warres, is careful for clothe or meate: The prouision of these matters, the Em-  
 perour taketh vpon hymselfe. A souldiour, hath nothing to care for, but to  
 make hys trauell acceptable to the Emperour, of whom he was chosen as a va-  
 liaunt and a fapthfull souldiour vnto thys busynesse: For he knoweth hys re-  
 warde is ready in thempoeturs handes, in case he deserue it. Also among suche  
 as haue giuen them selues to wastle for chastities, it is not ynoughe for eue-  
 ry one that wastleth, to wastle it maketh no mater howe so that he wastle, but  
 he styrueth to wyinne the victorie, being assured that there is a crowne ready  
 prepared: yea, but for him that behaueth hym selfe hartlye and stowtely in  
 wastlyng. After the same sorte a diligent husbandeman, whan he breaketh by  
 his ground, whan he donggeth it, whan he soweth it, whan he werdeth it, he is  
 all together in his worke, and thinketh no labour paynfull to him in hope of  
 the frute, that he knoweth the good grounde wyll yelde in his season. Howe  
 muche more behoueth it vs to doe the same, whiche are occupied in the gos-  
 pells affaires, that being prouoked to the rewarde of immortalite, we should  
 suffer all thynges wyllynglye in this worlde, speciallye forasmuche as we haue  
 an Emperour that nother wil nor can deceaue vs: Considre what I meane by  
 these similitudes. The lord geue thee vnderstandyng, not only in these but al-  
 so in all other thynges. Herof cometh no losse at all, but rather whan afflictions  
 encrease, the gayne of saluation whiche is preached by the ghospell encrea-  
 ceth also. For so is it Goddes pleasure to declare his myghtye power. We  
 haue sene in the heade what we maye trust vpon in our selues.

## The paraphrase of Erasmus vpon the seconde Epistle

The text.

Remember that Iesus Christ of the seed of Dauid, rose againe from death according to my gospell, wherein I suffer trouble as an euill doer, such vnto bandes. But the word of god was not bounde. Wherefore I suffer all thynges, for the electes sake, that they myght also obtaine that saluation, which is in Iesus Christ, with eternal glory. It is a true sayinge, for yf we be dead with hym, we shall also liue with hym. Yf we be patient we shall also reigne with him. Yf we deny hym, he also shall deny vs. Yf we beleue not, yett abyde he faithful. He saith of himselfe. I will put them in tribulation: and retriue before the Lord, that they take no contentious wayes, which are to no profite: but to the pctructing of the hearers.

It is requisite to haue in remembrance, as thou knowest, that Christe Iesus being made mortall man of the seed of Dauid, hath enhanced the glorie of the gospell throughe sufferinge of rebukes, and after the punishmentes of the crosse was exalted to the rewarde of immortallitie. This is the gospell, that I preache yett hitherto without synnyng, beinge neyther afrayed of the Jewes malice nor of the Gentyles feare. And for the gospels sake I am afflicted with many displeasures of them both, yea even vnto prison and bondes as though I were an euill doer. And for all that I doe not so geue o-uer the preaching of the gospell. My bodye is bounden yett, but my toungue that preacheth Christ could not be bounden. And beinge a prisoner, as muche as doeth possyble lye in me, I assure as many as I can vnto Christ of what sorte so euer they be. It maketh no matier to me what I suffer, so that I maye increase some gynes to the gospell of Christ. For this cause sake I suffer all thynges willingly, beinge assured of mine owne saluation, and that they also throughe preachinge of the gospell shall attayne saluation, whiche God hath appoynted to this felicitie, whiche saluation is offered to all men, not throughe Moses lawe, but throughe Iesus Christe, who lyke as he hath suffered for vs, so lykewise it becometh vs to suffer for his gospels sake and for the saluation of our brethren: and lyke as he throughe sondy afflictions and spychfull entreating was exalted to the glorie of heauen, even so muste we preace to the same ende by the same waye. This matter vnto manye seemeth hard & incredible, but vnto vs it ought to be vndoubted. For yf we be throughe baptisme dead together with Christ vnto the lustes of this world: or also yf we perseuer in the professyon of baptisme, & so it chaunce vs to be turmoyled with the sorowes of this world, it shall come to passe, yf we shall also liue w Christ, yf it so wete, we shall be companions of immortallitie w him, whiche were companions of death with him: And yf we suffer wyth hym and for his glorie, we shall vndoubtedly reigne w him also. For god is of most perfecte equitie, & wil not suffer those to be shut out from the felowshippe of reygnyng, whom he would haue to be felowes of sorowes suffering. Yf we professe him boldly in this worlde before men, he shall acknowledge vs also in his Maiestie. But and if we shall denye him (for he denyeth him that refuseth his crosse) it shall come to passe, that in the laste daye we shall heare that terrible voice: I knowe you not. If we put our trust in him, we do for our owne wealth, but if we distrust him, he shall haue no losse. For concerninge our opinion of him, there cometh neyther wynnyn nor losyn to him therof. He of his owne nature is true, and can not chuse but be lyke hymselfe. Whether we beleue or beleue not, that shall come to passe that he hath promysed, to the godly, lyke that neuer shall dye: and to the vngodly, deathe that shall neuer haue ende. This is the foundation of the gospels doctrine. Of this see thou warne all men, wythoute disputynge and wranglynge



mingling with humane argumentes, but charge them by the Lord Iesus the autor of this doctrine, and the witness of the monition, yea and the reuenger of ungodlynesse: excepte they will repent being warned. By this manner of laboure earnest charging: thou shalt doe more good, than with disputing. Stande not in any wise to stryue with wordes after the manner of Sophists, nor comit with humane reasones to affirme the thinge that oughte to be perceived by faith. For that matter doeth not onely anaple nothing to the furtherance of godlines, but also it weakeneth the strength of faith, and at length subuerteth the myndes of the hearers, that euery thinge is called in to question, and with philosophical reasones the thinge now set by now shewen downe, whereof it is not lawfull to doubt, and so ariseth question vpon question, that there is neither ende nor measure of questioning.

But thou myghte say, that I am a woorkman that needeth not to be ashamed, beset with the word of truth iustly. As for ungodly heresies of wordes passe thou ouer them, for they wyl increase vnto greater ungodlynes, and these wordes shall sette euen as both the disease of a Cancer, of whose nature is Hymeneus and Philetus, which as concerning the truth haue erred, saying: that the resurrection is past already, and soe hereby the faith of some. But the true ground of goddannes shal both this sceler the Lord knoweth them that are liars. And let euery man that calleth on the name of Christ depart from iniquitie. For we stand in a great house as in a great house, as in a house of gold and of silver, but also of wood and of steele: some for honoure, and some for dishonour. If a man therefore purge hym selfe from such men, he shal be a vessel sanctified vnto honoure, more so; the use of the Lord, and prepared vnto all good works.

See that thou rather let such manner of minglinges passe, and studie to shewe thy selfe a gospellyke woorkman, not a disputour, but a woorkman, laboure not vnto men but vnto God, and bechaunce thy selfe so in the gospels, as he that hath chosen thee, need not to be ashamed of thee. And that shalt thou doe, in case thou wylte shewe of daye sende disputations, and teache faith to be the summe total of the gospels doctrine: and if thou brulhe awaye the brambles of doubtfull questions, and deuyde and distribute the worde of God with brighte iudgements, propounding onely those thynges, that properly belong to the matter of saluation and of godlynes. So ouercome reiecte boldly daye babling of wordes, whiche if they be once receyued, become appeareth by lytle and lytle, and they shall growe alwayes to wickednes more and more, and at length the matter shall come to that ende, that mans opinions and disputations beyng come in vye, the strength of the gospels doctrine is ouerwhelmed, obscured and growen out of vse. For the taske of such men, in case it once occupie the cares and myndes of the temple, it wyl alwayes crepe further and further, none other wyse than a Canke in a bodye creaseth not to occupie the nere partes, by lytell and lytle, till it haue matted all. So that a myschefe is muche more to be looked to incontinent at the beginning, and to be cut of rather than cherished, afore it take roote. Suppose that I am affrayed of these matters with out cause, excepte that wee haue already scene in Hymeneus and Philetus the thyng that I am affrayed of. For they, while they teate of the matter of faith with humane disputations, haue erred so ferre wyde from the truth of the gospel, that they haue denyed the chiefe poynte and foundation of the gospel, saying, that the resurrection is already synished in Christ, and none other resurrection to be looked for on our behalfe,

## The paraphrase of Erasmus vpon the seconde Epistle

behalfes, than that wherby we are in a maner bozne a newe and lyue agayne in our children representing vs. They consider, not in the meane season that take awaye the resurrection, & the feare, and hope of rewardes: taken awaye also, why they abyde after sondry sortes for the godly and vngodly. This myschiefe were the more tolerable, but that they being subiected them selues subiected the fapth of some other with their doctrine. But there is no perill, lest they perustitie shoulde cleane turne the truth of the gospel vpside downe: though manyes opinions waue vp and downe, yet truly the foundation of fapthe being through the helpe of Chyrist cast and defended, standeth firme and can not be shrouken with any resistences of heretikes. For vnto it is thys sentence engrauen as it were a stone and can neuer be scraped out: The Lorde knoweth who be his owne, and: leaue euery one departe from iniquitie, that professeth the name of Chyriste. It is no maruayle, though they departe from Chyriste, that were neuer spicerely ioyned vnto Chyriste. But from these such doctrine ought euery one to adstepne, that haue once beliened the gospell with a pure fapth. In dede it is to be wished with all desires, that no suche pestilence spryng vp in the congregation. Doubtless it can not possibly be, but in suche a multitude of men, we must suffer some naughtie parkes myngled among the good. Yea and they naughtines is turned into good of the godlye, in that being vexed of suche they expresse the constauicie of their fapth more largelpe. So in a riche mans great house, there be not only vesselles of gold and silver, but also of wood and of earthe: wherof some be appoynted to honest vse and some to vnhonest. This onely difference there is, that suche as be naturally of claye or of wood, can not be turned in to golde or silver: But in this case forasmuche as it is a matter of the wyll and not of nature, he that through his owne wyce hath made himselfe a vessell of shame, maye (by the helpe of God) beginne agayne to be a vessell of honour. And contrary wyse, that foloweth of godlynes that hath bene a golden vessell in the house of God, in case through his faulte he shoulde agayne vnto vngodlynes, shalbe a vessell of shame. Vnbefelpe, desire of aduancement, crueltie, luste and suche lyke defeaules of mynde, make a man to be a vessell of shame. From the which who so shal betterly purge hym selfe, and retorne vnto innocencie and godlynes, no doubt he shalbe a vessell of honour and a pure vessell fytte for excellent good vles, and alwayes ready for his loyde as often as nede shall requyre.

The text.

Iudges of youth auoyde, but folow righteousnes, fapth, loue and peace, with them that call on the Lorde with a pure heart. Accepte and vntuned questions put from the, knowing that they do but geaue theyle. The seruante of the Lorde must not dyspute: but be gentle to all men, apte to teache, and one that can suffer the euill with mekenesse, & can instructe that resist the truth, yf that God at any tyme wyl geue the captiuaunce, for to knowe the truth, and that they maye come to the selues agayne out of the snare of the deuill, which be holden captiue of him at his will.

I knowe that youth is prouoked with sondrye lustes, that maye dyaue a man to vncleannesse. But thou that exercisest the office of an Elde, auoyde all lustes of youthe, rather folowe the thynges that worthily beleme thee: righteousness, fapth, charitie, and peace with them that professe Chyriste with a pure herte. With suche as hymeneus is, haue thou nothyng to doe. Innocencie spinneth not, fapth disputeth not, charitie is not strake, peace styueth not. To be thowte, receyue no folyshe and vntuned questions, that haue more offensati-  
on than



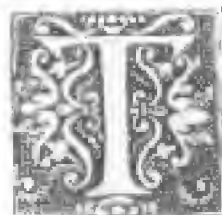
on than wisdom, knowing that of suche nothing elles spryngeth, but chydng and brawlyng, whylest the heate of disputacion breaketh oute alwayes more and more, the matter at last groweth vnto raging madnesse, and so that none wyl geue place to other but had rather mooste subburnely defende the parte that he knoweth to be false, than to be taken for the lesse learned. With this kynde of men therfore thou shalt not meddle, whan it is not possible to ouercome them. Chrysostome perswaded not the worlde by this waye. He ouercame with sobrenesse and gentlenes, and his voyce was not hearde in the streets.

And so it becometh the seruauit to folowe his maisters fote steppes, and not to be a brawler, but peaceable and gentle towardes all men: for that men both perswade with more ease that is playd for his charitie and sobrenes, beinge ready rather to teache than to chide: patient in sufferynge euill, and not a prouoker, and suche a one as correcteth more sabbely than sharpely, those that be resistours, expressing himselfe to meane nothing elles in all his muche a do, but to bring them to amendement. For no man ought to be despaired of rathely: For it maye be, that throughte sobre and stendely correction, God maye geue them repentaunce of their former trowts, and whan the dathenesse of mynde is wyped awaye, they maye acknowledge and embrace the truely which before they impugned, and at laste being repentaunte and (as it were) awakyng frome the heauye slepe of ignorance, they maye rushe out of the deuilles snare, whiche vndoubtedlye are naughtye lustes, wherein beinge caught before, they were caried about at his pleasure, yea euen vnto persecutynge the truely of the ghospell.

### ¶ The.iii. Chapter

This know, that in the last dayes shall come perillous tymes. For men shall be louers of their owne selues, couetous, boister, proud, cursed speakers, disobedient to fathers and mothers, unthankfull, vngodly, vnkind, treacherous, false accusers, rous, ranc, despisers of the which are good, traytours, heaby, hypocrites, grepy upon voluptuousnes more then the louers of God, hauyng a similitude of godlynes, but haue denyed the power thereof; and suche abhoyes. For of this sort are they which enter into houses, and bring into bondage women laben with synne, which women are led with dyuyls lures, euer learyng and neuer able to come vnto the knowledge of the truely.

The text.



Therefore it is requisite that we arme vs, not onely agaynst the persecutions of the Jewes and the Ethnykes, but also agaynst the malice of these manner of men. For we must not dissemble but ouercome that, whiche can not be avoided. This take for a certapntie, that the spirite sayeth before hande, it shall come to passe, that in the last dayes shall come mooste harmous tymes, whan pure godlynes shall growe out of kynde, and the charitie of this ghospell were colde: men shall be louers onely of them selues, geuen to couetousnes of money, dishonnest, proude, cursed speakers, disobedient to fathers and mothers, unthankfull, wycked, lackynge good will towardes those that be their owne and of their nere kynted, promyse breakers, false accusours, traytours, vngentyll, haters of goodnes, traitours of their felowes and frendes, rascall, swelling, more louyng of voluptuousnesses, than of God. Through trile, apparel, ceremonies, and hypocryse, makynge an outwarde shewe of godlynes, whan they

## The paraphrase of Erasmus vpon the seconde Epistle

When they deny the chiefe poynte of true godlynes, being so muche the more pestilent, in that vnder an outward apperaunce of religion, they are both of mosse fylthy spotted conuersacion, and also despyle the sinceritie of the ghopelless doctrine with Jewellie fables and menntes inventions. Whereby it is to see at this presente daye that some tende to these abhominable sortes of behauiours. See therefore that thou also auoyde suche persons. And to thintent thou mayest the more certaynly doo so, I shall partly paynte oute theymanners vnto the. Of this sorte in dede be those, that with setting out of fained religion, in Antike clothes, with a counterfeit grauitie of countenance, with a craftye pale colour they conuepe them selues in to other mens houses; and there the fyyst thyng they doo, they goe aboute to inuagile the folische women, so as they maye by meanes of the more easylie begyle the husbandes, euen as the serpent by meanes of Eve deceaued Adam. For fyyst, the weaker sexe is the more apte to be deceaued. Than they entangle not the hodge and the true godlye matrones, but the lyghte women, whiche so professe Christe; that they be for al that laden with synne, and forasmuch as they do not substanti ally endeuour them selues vnto persfite godlynes, they wauer and are caried aboute with diuerse lustes, not being content to haue learned once of vs, that whiche is sufficient vnto true godlynes, but are often tymes greedy to learne newfangles, and for that cause they prouyde them doctours mete for their owne lustes, that teache them to knowe nothyng, and neuer bring them to the knowledge of the truthe: But rather vnder the pretence of teachyng the ghopell, they cloke their mosse fylthy lye, and though they professe Christe openly, yet they teache suche geares secretlye as be cleane contrarie repugnaunte with the doctrine of Christe.

The text.

As Iannes and Iambres with those Mooses, euē so do these also resist the truth: for they are of corrupte myndes, & leade as chesnaping the sayth, but they shall pryncipally no longer. For these madnes shal be vttered vnto all men euen as theirs was. But thou hast sent the experience of my doctrine, fashion of lyuing, purpose, sayth, long suffring, loue, patience, persecutions and afflictions, whiche happened vnto me at Antioche at Iconium, & at Listra, whiche persecutions I suffered patiently. And tes them al, & I orde perswaded me. Yea, and all they that wil lyeue godly in Christ Iesu shall suffre persecution. But the euill men and disceimers shall waxe worse and worse, while they disceyne & are disceyued them selues.

It ought to seme no maruaile, yf there arisse some euen now, whose naughtynes is exēple to the ghopell. It is an olde exēple. For lyke as in tymes passe in Egypte Iannes and Iambres with their enchauntementes wente about to put those inuinculous wonders out of credence that Mooses by the power of God did: euen so these men also vnder a certayne false pretence of godlynes, resist the truthe of the ghopell, being desperate men that are not onely infecte with most shamefull lustes of mynde, but also depaue the sinceritie of the ghopelless doctrine and of saythe vnto their owne purposes. And vnto this tyme they haue in dede deceyued some, but from henceforthe they shal not so muche preuaile with their sleighthes. For it shall come to passe, that their madnes shal be openly vttered vnto all men, euen as those learned enchauntours craftye countenaunce being detected caused them to be contemned and laughed to scoyne. For whole manners and conscience are vncleane, their doctrine is not possible to be cleane. And to be shorte, counterfeit wares endure not alwayes



not alwaies. The thing that counterfeiting hath for a while covered in secret, tyme doeth bring forth into open light. But thou which art farre vnder to the; condicions, see that the doctrine of the gospell, whiche I deliuered purely vnto thee, thou distribute also purely and constantly vnto other.

Suche as my doctrine was, suche was also my life, wherof thou canst best be wittenesse, whiche hath bene a great while conuersant with me, and hath by experience seene in me, sinceritie of doctrine and demeanour of my life agreeable to the same, better forewardenes of stomake, that flattered backe at nothinge, strength of faith that coulde not be moued with any sorowes, lenitie towardes such as were of wrong iudgement, charite wherby I was desirous to doo good euen for myne enemies and patience in persecutions and afflictions, which thou knowest chaunced vnto me at Antioche, Iconium and Listra. Thou knowest what greuous stormes of persecutions I have susteyned aboue mannes strength. And yet the Lorde hath deliuered me from them all, by whose ayde I continued without synnyng. Nevertheless these fortunied not vnto me, either by myne owne peccatious deserte, neither yet for any trespasse that I dyd; but for the purenesse bothe of my gospell preachynge and also of my lyfing I was turmouled with so many sorowes. Yea and whosoever will (after myne example and Chrystes) folowe true godlynes, must necessarily (after his example and myne) prepare them selues to suffre afflictions. For the world shall neuer be without suche, as for the maintenance of their seyned religiō, shall trouble and goe aboute to oppresse them that be folowers of true godlynes: Howbeit this trouble shall be for our aduantage, euen as vnto those toucht ones and decauours, their prosperitie shall be vnto the more greuous damnacion, for they shall suffre paynes for two speciall causes, as well in that they them selues swayed from the truth, as also because they snared others in their errors. But as for the, in case they repent not, leue them to their owne perue.

But continue thou in the thynges whiche thou hast learned, which also were committed vnto the, knowyng of whom thou hast learned the, & for as muche also as of a chylde thou hast knowen the holy scriptures, whiche are able to make the learned vnto saluacion thow thouwte the sayde whiche is in Christ Iesu. All scripture geuen by inspiration of God, is profitable to teache, to improve, to amend & to instruct in righte willes, that the man of god maye be perfecte and prepared vnto all good workes.

Exe. cxiij.

But see that thou continue in those thynges, whiche thou hast leered of me, and be vpright in the office committed vnto the, in as muche as thou knowest the doctrine and ordinaunce that thou hast, to be vndoubted, in case thou rememberest, both of what autorite it proceeded, and of what teacher thou leeredst it, and if thou hast not forgotten the holy scriptures, which thou leeredst long ago of thine elders in the tender peares of thy first childehode, whiche scriptures being rightly vnderstanden, euen without our autoritie are hable to make the learned, as ferre as belongeth to the obteynyng of saluation, which the gospel promyseth vs, not through the obseruation of Moyses lawe, but through the assured faith, wherby we beleue in Christe Iesu. That, whiche the gospel partly teacheth to be al ready done, the same the olde testament telleth and expreth before hande shall come. And yet it teacheth none other thyng than the gospell doeth, howbeit after an other sorte if it haue a godly & a learned reader. There is no reason why we should esteeme the booke of the Prophetes or Moyses to be of none effecte after the gospel is published, yf through a spirituall vnderstandyng they be applyed vnto Christe and vnto godlynes.

But al

## The paraphrase of Erasmus vpon the seconde Epistle

But al the whole scripture, that is set forth vnto vs not by mans witte but by inspiration of the holy gost, hath greate profyte, either to teache the thynges whiche are not vnknewen but with perill of saluation, or to reprove them whiche are agaynst the vertue, or to correcte and call agayne them in to the waye, that erre of pgnorance, or elles to orde and infirme not in Jewishnes or humane Philosophie, but in true innocencie and vprightenes of lufe: and is so muche auaylable for al thinges that make to the offices of godlynes, that the man dedicated to God, can be behynde in nothing, but to be pefite and fullye furnyshed to all the woorkes of a Christian lufe.

### The.iii. Chapter.

The text.

I testifie therefore before God, and before the Lorde Iesu Christe, whiche shall iudge the quicke and dead at his apperping in his kyngdom, preache thou the woorde, be fetuer, in season and out of season. Improue, rebuke, exhort with al long suffering and doctrine. For the tyme wyl come, when they shall not suffer holysome doctrine: but after theyr own lustes shall theyr whole care lye, get the an heape of teachers, & shall withdraw their eares fro the trouth, & shalbe turned vnto fables. But watche thou in al thinges, suffer afflictions, do the woorde of an Euangelist, fullyl thyne office vnto the vtmost. Be loby.



**M**oreouer I beseeche the, esteemes by God the father, and by Iesus Christ whiche shall iudge the quicke and þ dead, whose sentence no man shall escape: and by his conuynng wherein he shall come to iudgement, not in a lowe estate, but myghtie and terrible, whiche suffered him selfe here to be iudged: and by his kyngdome whiche no power shalbe hable to resiste: preache the woorde of the gospel stronglye, nether beinge stayed with aduersitie nor lusses in prosperitie. Be fetuent and earnest in season and out of season. For there shalbe no tyme but it shall seme in season to the, wherein thou mayest haue anye hope to do good in the gospels busynes. Reproue the offender, exhort the sluggish, checke him that still continueth in error, so as he may be amended with seueritie whiche was not amended with curreous admonition: howbeit checke him so, as with the sharpenes of chydryng thou myngle both all lenitie & doctrine, lest thou seme either to hate him in case thou chodre at him w nothing but checkes, or elles to chide him without aduilement, if thou do nothyng but checke him and teache him not withal. For with moze ease he is obedient that is perswaded, and with a better wyl a man doeth after him that loueth him, than him that loueth him not. This is rather to be had in vze, that we confyrme the consciences of them that outs be, forsomuche as herafter shalbe (as I sayed before) a haynous and a perillous tyme, wherein some shall departe from the profession of the gospel, and not suffer the true and holysome doctrine of Christe, that is contrarie to the lustes of this worlde: but lyke as they are of moste fylthie corrupt affections, & that of sondy soytes, euen so shal they get luyng to themselves sondy new doctours, not to teache godlines but that with Jewishe fables and mans inuentions shall ticle their eares that shal tiche with a folishe desyre rather to heare newfangles & subtil fyne reasons than mater of profite. Vnto their fables they shall conuerste theselues, & shal turne their eares fro the trouth of the gospel: But endeuout thou thyself so muche þ moze vnto þ cleane contrarie maner, watche, & beate euery thing for þ gospels sake, & shewe thy selfe a right gospel preacher in dede. For those that teache their own fantasies, though they are named gospel preachers, yet verily they are none.



For I am now ready to be offered, and the tyme of my departing, is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for me a crowne of rightynesse which the lord (that is a righteous iudge) shall geue me at that day: not to me onely, but vnto all them also that loue his comynge. Do thy diligence, that thou mayest come shortly vnto me. The text.

In the ministeris that thou exercisest in my towne, see thou behaue thy selfe so, that thou mayest fully perswade those matters that thou teachest, and fasten them thoroughly in their consciences that they be not byghly shaken out by them that shall goe aboute to teache contrarie thynges. Whiche thyng standeth thee in hande so muche the more diligently to loke to, in that I shall not helpe you in your trauayles any longer. For I, as a sacrifice appoynted to Christ, begynne euen now to be offered vp, & the day of my death is not long to. And I am willing and glad to be offered vp, bothe hauyng a good conscience of my former spent lyfe, and beyng assured of my rewarde. I haue foughten a ioyful fight, I haue finished a gospellike course, I haue done that, that was appoynted to me most thoroughly and faithfully. I haue already played my partes, nowe for that that is behynde, I knowe it is in sauegarde. I know that the crowne due to innocencie is layd vp in store for me, which the Lorde shall yelde vnto me, euen the Emperour, whose souldiour I haue bene. But he shall not yelde it to me in this lyfe, whetein is the tyme of fyghtynge, but in that daye wherein he euen that righteous iudge shall rendre vnto euery one rewarde accordyng to their desertes. For it is not for me only that this crowne of immortallitie is prepared, but for all them also that laye holde vpon his promysse, and kepe them selues bypyght and vndefyled, waytynge gladly for his comynge: among whom I trust thou arte one of the chiefe. Doo thy diligence to come to me as shortly as thou canst. The pylon hndyeth me that I can not walke hyther and thither to goe aboute the ghopelles busines, and I am forsaken almooste of euery bodye. And to be shortly, there are some thynges, that I am desyous to commend vnto the by myne owne mouthe afore my departing.

For Demas hath forsaken me, and leaue this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Only Lucas is with me. Take Marke, and bring him with the, for he is profitable vnto me for the ministry. And Tychicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, (when thou comest) bring with the, and the booke, but specially the parchment. Altpynce the copper Smyth byd me make supplie the Lorde rewarde hym accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande out wythes.

Demas hath forsaken me, hauyng leaue to possesse thys worldes pleasures, than in hope of immortall rewarde to be companion of myne afflictions. vpon this purpose he went to Thessalonica: Crescens is gone hence into Galacia, for busines that he hath there. Titus is to Dalmatia: Luke onely is w me for he newe cometh ouer, folowynge me what fortune so euer falleth. When thou comest, bring Marke with thee, for I haue neede of his service. For I haue sent Tychicus about certayne busines vnto Ephesus. And when thou comest, bring the cloke with thee that I left behynde me at Troada with Carpus, that I maye weare it both in winter & in prison, & also the remaunt of booke that I left behynd me there, especially those that are writen in parchment. Alexander þ copper smyth hath not only forsake me in these stornes, but hath also done me much sorow. It is not my part to reuege it, but þ lord rewarde him as he hath deserued, of who also be thou ware. For he did not onely not assiste me, but he did also vehemently withstande out sayinges.

## The paraphrase of Erasmus vpon the Epistle

The text.

¶ At my first answeringe, no man assisted me, but al forsoke me. I praye god, that it maye not be layde to their charges. For withstandinge the Lorde assisted me and strenghted me, that by me the preaching should be fulfilled to the vtmost, and that all the Gentiles should heare. And I was deliuered out of the mouth of the Lyon. And the Lord shal deliuer me from all euill boynge, and shal kepe me vnto his heavenly kyngdome. To whom be praye for euer and euer. Amen.

At the fyrst tyme that I was put to make answer at the Emperours barre, no man assisted me, all were astrayed and forsoke me. Ther fell vpon them a certaine humane toye, I woulde not wythe it to be imputed vnto them. For albeit I was destitute of mans helpe, the lorde forsoke me not but assisted me, and gaue me strength, that y preaching of the gospelles saythe, should be perswaded to the vtmost by me, and that the same of it should be sprezde abrode vnto the eares of all the gentyles. For vpon this consyderacion, I suppose, his wyll was to haue me tossed aboute throughe dyuerse countries, & at length to be brought vnto Rome, so as y gospelles doctrine should be spred y more farther abroade. By the helpe of him that is mightier than any tyranne, I was deliuered from the moste raging lyons cheawes. And myne assured trust is moztowre, that the same lorde wyll deliuer me also hereafter, from al the wyckednesse of y wolke, that I shall not shyne by any occasion from the synccrite of the gospel. And yf I shall suffre death here, yet he wyll pserue his seruaunt & soulbours vnto his heavenly kyngdome, vnto whome be glorre for euermore. Amen.

The text.

¶ Salute Prisca and Aquila and y household of Onesiphorus. Erastus abode at Corinthum. Trophimus haue I left at Alerum sicke. Doe thy diligence, that thou maist come befoze wynter. Eubolus greeteth the, and so dothe Pudens, and Lynus, Claudia, and all the brethren. The Lorde Iesus Christ be with thy spirit, Grace be with you. Amen.

Salute Priscilla and Aquila myne hospite and myne hospites, and Onesiphorus household, vnto whom I am very muche bounden. Erastus tarped stl at Corinthum. To conclude, I left Trophimus behinde me at Apletus very euill at ease. Doe what thou canst to come hyther befoze wynter marris the waye, to make it latte iournayeng. Eubolus greeteth the well, and Pudens and Claudia, and all the rest of the brethren. The lorde Iesus Christe which hath alwayes assisted me, be also with thy spirit. Grace be with you: Amen. Thus haue I subscribed with myne owne hande, that the Epistle maye be the more surely credited.

Thus endeth the Paraphrase vpon the later  
Epistle of the Apostle Paule  
to Tymothee.